these several pairs quarrel as much also between themselves. For the Democritic Atheism explodes the Anaxirnandrian qualities and forms,' demonstrating- that the natural production of such entities out of nothing, and the corruption; of them again into nothing, is of the two rather more impossible.than a Divine creation and annihilation. And, on the other side, the Anaximandrian Atheist plainly discovers, that, when the Bernocritics and Atomics have spent all their fury against these qualities and forms, and done what they can to solve the phenomena of nature without them another way, themselves do not-withstanding, like* drunken men, reel and stagger back inio them, and are unavoidably necessitated at last to take up their sanctuary in them.

Jn like manner, the Stoical and Stratonical Atheists may as effectually undo and confute each other;; the former of them urging against the latter, .that^ besides that prodigious absurdity of making every atom of senseless matter iofaMIg bly wise or .omniscient, without any consciousr ness, there can be no reason at all given by the Hylozoists, why the matter of the whole universe; might not as well .conspire and confederate togej-ther into one, as all the single atoms that coofe-pound the body of any animal or man; or why; ene conscious life might not as well result from . *ihe* totum of the former, as of the latter; by whioh means the whole world would become an aninial, OT God. Again, the latter contending, that the Stoical or Cosmo-plastic Atheist can pretend aio ieason, why the whole world might not have sentient and rational, as wejl as one plastic in it, that is, as well be an animal as a plant: